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"There may, however, be a philosophy of social life—or rather of social change; but this will be transcendental, of course, and will always be very closely analogous to a religious faith."

After this candid avowal, approximately the first two-thirds of the book are devoted to an analysis of the factors of society in the spirit of those who call the result of their analysis sociology. But Mr. Urwick wants us to consider the results of his study a philosophy of social progress. In this analytical portion of his book, he considers society in successive chapters as subject: (1) to the forces and laws of the physical world; (2) as subject to forces and laws of organic mind; (3) as subject to the laws of mind; and (4) society considered as an ethical structure, a unity dependent on purpose.

After this analysis, in which the usual course of the sociologist is followed, comes the remaining third of the book, consisting of three practical essays: (1) the implications of citizenship and the rights and duties of the citizen—here the Greek spirit and the Christian combine to urge the privilege and obligation of social service; (2) the spiritual element in social progress and the nature of the true individual—here we have a blend of transcendental philosophy and applied religion; and (3) the real purpose of the social process and the tests of the reformer's aims and methods. A concluding chapter states the final criteria of social progress.

The reading of this book may be commended to students of sociology because of the breadth of view which it inspires; and it may be commended to the practical social worker on account of the splendid poise of which it is possessed and the hopeful outlook which it conveys.

ISAAC A. LOOS

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Socialism and Democracy in Europe. By SAMUEL P. ORTH, PH.D.

New York: Henry Holt & Co., 1913. Pp. iv+352. \$1.50.

This book in nine brief chapters gives us the reason for socialism and the history of the development of socialism in the nineteenth century with a view to showing its political aspects, and in particular to showing its ultimate merging, if not its final disappearance, in the greater modern movement for democracy. It is sympathetic without being partisan, and withal admirable for its perspective. While socialism as a reconstructive process is declared to be hopelessly at sea, and as a method divided within itself, it is recognized as a criticism of the existing order

to be unanimous in its sentiment, and above all its utopian rainbow is declared to have inspired the energy which has organized the largest body of human beings that the world has known, a body that for zeal and homogeneity finds its only rival in the Christian church.

Very nearly half of the book is devoted to the history of the Socialist party in each of four countries, France, Belgium, Germany, and England.

All these chapters are written with primary emphasis upon political developments, the limitations of the suffrage, the voting strength, and the legislative representation of the party. But with all this there is a rather surprising amount of detail concerning theory and personality in each country. The communistic efforts in Belgium, syndicalism in France, democratic opportunism in Germany, and labor-unionism and liberalism in England do not fail to find clear expression in themselves and in relation to the socialistic movement. And in sixty-five pages of appendix, as well as scattered through the body of the text, there is a valuable collection of programs and platforms adopted in these several countries.

To us in the United States it is interesting to notice how radically the theories and the policies of the Socialist party have changed and are changing on the continent. The fact that conservatism and moderation come with numbers and power is perhaps nowhere else better illustrated. To hold the people, a political party must express the opinions and the will of the people. Party success as well as popular demand will force this result. It is not strange, therefore, that after the setback in Germany in 1907 "a number of the leading Socialists began to attack the dogmas of the party program as illusions and pitfalls." "Today one hears very little of Marx and a great deal of legislation. . . . The truth is, Marx is a tradition, democracy is an issue." In Germany, for example, we are assured that the Socialist party has abandoned its policy of mere criticism and has become active in constructive legislation, has abandoned or modified its traditional theories, has made "human cultural activities" an important object of the party, and in considerable degree is looking to the professional and intellectual classes for leadership and support. Socialism is thus abandoning its two great illusions, the beliefs in class struggle and in the necessity for violent revolution. "Everywhere violence is giving way to political methods. In Germany the bourgeois are more frightened over the legal than over the illegal acts of the Socialists."

Dr. Orth recognizes that socialism has accomplished three notable things: it has spread democracy, forced the labor question upon the law-

makers, and has stimulated a constant increase in the functions of the state. We are led to feel, however, that he himself looks to democracy to guide its own destinies in the future, and that he believes that when all the people through the instrumentality of the state shall conserve the interests of all the people, the function of the Socialist party will have ceased to be. Conservation through democracy, the theory of Professors Ely of Wisconsin, and Brentano of Munich, is in process of justification in the history of socialism and democracy in Europe.

FAYETTE AVERY MCKENZIE

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Social Wrongs and State Responsibilities. By WILLIAM JANDUS.
Cleveland: Horace Carr, 1913. Pp. 149. \$1.50.

A sheaf of random essays, this book attacks the present economic machinery of society. Under the existing system of capitalistic credit society is constantly in debt to itself; there is persistent insolvency of values which is prevented from throwing society into bankruptcy only because the exploited producing classes pay interest on this manufactured credit to the credit promoters—the capitalists. Hence, the abolition of interest which is a means to exploitation is desirable. While there is much truth in the author's characterization of the methods of capitalistic control of credit, he does not adequately set forth the social function of credit, nor does he explicitly outline a substitute for capitalistic control. The implication is that the state shall in some way take on this responsibility. The author's accusation that economics is at present the servant of capitalism and is therefore not a science is doubtless in some quarters true in the first instance, though it is perhaps not so well established that science cannot be invoked in the cause of partisanship.

L. L. BERNARD

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Essais de synthèse scientifique. Par EUGENIO RIGNANO. Paris: Librairie Félix Alcan, 108 Boulevard Saint Germain. Pp. xxxi+294.

Students of biological and sociological science, who are familiar with the author's previous work on "The Inheritance of Acquired Characters," and who have been charmed by his clearness of views and his logical analysis, even if they have not been convinced by his theories, will welcome this volume as an added impetus to further investigations.